THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Never tell evil of a man, if you do not know it for a certainty, and if you know it for a certainty, then ask yourself, 'Why should I tell it?'"—LAVATER.

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TRULY, HE WAS A PROPHET OF GOD.

ONE of the greatest compliments that the Son of God ever received from the lips of mortal man was that paid Him by certain of the Pharisees and the Herodians when they came to Him and said, "Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth." This acknowledgment alone is a sufficient answer to all the lying accusations that were brought against the lowly Nazarene. Had Christ been the character that His enemies represented Him to be, viz., "a gluttonous man and a winebibber," "a blasphemer," "a consorter with lewd women," etc., He would not have received from the Pharisees and the Herodians, men bitterly opposed to His teachings, the compliment quoted above. Were the Pharisees and the Herodians a set of weak, cowardly fools that they should come before "a sinner," "a blasphemer," and "a churl" with such fair speech? Of this we may feel doubly certain: these people would not have bestowed such a eulogium upon Christ had He not merited it.

No one could read the life of Jesus of Nazareth without being impressed with His sublime manliness. Utterly regardless of the consequences, He reproved sin and hypocrisy in whomsoever He found them; prince and peasant were alike to Him. What a grand and noble spectacle He presented that day as He stood up, alone, before an apostate world and denounced its false creeds, and the

teachers thereof as blind leaders of the blind. Behold Him again as He enters the sacred precincts of the temple and drives therefrom the sacrilegious characters who had polluted the holy place, branding them as a set of thieves who had converted His Father's house into a house of merchandise!

All these abuses had been going on for years, yet among the people there was none to arise, condemn and overthrow them as did this humble "carpenter's son." The Messiah must certainly have felt the security of His own position before beginning such attacks. Had His own life and conduct not been in conformity with the principles of righteousness, He would not have dared reprove, and that, too, with such severity, the unrighteousness in the lives of those around Him; had He not known that His own character was unassailable, He would not have dared assail the characters of the hypocrites with whom He came in contact; had Christ not known that His life would bear the closest scrutiny, He would not have dared court, as He did, the displeasure of all the sects of the day by denouncing their false creeds and false teachers.

There is another event in the life of Christ which I consider well worthy of note. It shows the high esteem in which the Messiah was held by thousands of the Jewish people. It is recorded that on one occasion a great company, numbering five thousand men, came to take Him by force and make Him a king. Why did they consider Him worthy of such honor? Certainly not because of His imputed immoralities. No, it was because of His wisdom, of His love for humanity and because of the wonderful works which they had seen Him perform.

Let us turn from the life of the Master to the life of one of His servants, Joseph Smith. Almost every crime in the catalogue has been laid to the charge of the modern prophet. Like all the prophets who went before him, he was despised and rejected by men, and like many of the faithful prophets of old, he suffered martyrdom for the testimony which he bore. In the year 1820, when Joseph Smith was between fourteen and fifteen years of age he came before the world with one of the most startling declarations ever heard by the people of this dispensation. That declaration was that all the sects in Christendom had gone out of the way; that while they drew near to God with their mouths and honored Him with their lips, their hearts were far from Him; that they taught for doctrine the commandments of men. This knowledge he declared he had received from the Lord Jesus Christ, with whom he had conversed in open vision. Now, what we would like to ask the opponents of "Mormonism" is this: Is it reasonable to believe that Joseph Smith would have come out before the world and denounced its creeds and its pseudo religious teachers had he not felt confident that his own life and conduct would bear the closest investigation? To declare that it had been revealed to him

that all the so-called Christian sects were, because of the false and abominable doctrines which they were promulgating, under the displeasure of Jehovah, was to court the criticism of all members of these institutions. This Joseph Smith would never have done had he not felt sure of his own position and been willing for his own life to be placed under the microscope of public criticism.

Of course, it will be argued that at that time Joseph Smith was merely a youth; that the serious offences with which he was charged were committed when he had grown to man's estate. Very well, we will follow Joseph Smith up into manhood. In 1844, when he was thirty-nine years of age, his followers, numbering many thousands, men thoroughly familiar with his life and conduct, considered him worthy of the highest place in the American nation, and put him forward as a candidate for the Presidency of the United States. Would these men, we ask, have dared thrust the Prophet before the American nation had they not had the most implicit confidence in their candidate, and would Joseph have suffered himself to be placed so prominently before the people of America had he been guilty of the offenses which his enemies have laid to his charge? No, indeed, he would have shrunk from such publicity, knowing it could have but one effect, the exposure of his wicked deeds and consequently his defeat.

From the *Times and Seasons*, published at that time in Nauvoo, we take the following: "The question arises, whom shall the Mormons support?—General Joseph Smith. A man of stirling worth and integrity, and of enlarged views; a man who has raised himself from the humblest walks in life to stand at the head of a large, intelligent, respectable, and increasing society, that has spread, not only in this land, but in distant nations; a man whose talents and genius are of an exalted nature, and whose experience has rendered him in every way adequate to the onerous duty. Honorable, fearless, and energetic, he would administer justice with an impartial hand, and magnify and dignify the office of chief magistrate of this land; and we feel assured that there is not a man in the United States more competent for the task. * * * Whatever may be the opinions of men in regard to Mr. Smith, we know that he needs only to be known to be admired; and that it is the principles of honor, integrity, patriotism and philanthropy that have elevated him in the minds of his friends, and the same principles, if seen and known, would beget the esteem and confidence of the patriotic and virtuous throughout the Union."

It is amusing to the Latter-day Saints to see professing ministers of the Gospel hurling anathemas at the Prophet Joseph Smith, and at the same time standing up in their pulpits and advocating principles which were introduced to the world for the first time in this dispensation by the despised "Mormon" prophet. Notwithstanding all the opposition that has been arrayed against it, "Mor-

monism" is working a wonderful revolution in the religious thought of the present age. Writing for a religious magazine (*The Message*) a short time ago, the Reverend K. C. Anderson, D.D., said: "A great and almost blinding change has taken place in the religious thought of the civilized world within a generation—a revolution in men's thinking and feeling which is perhaps unparalleled. The whole body of thought about religion which engaged the attention of men for generations has passed away, and we are beginning to see the possibility of a new order of religion, larger, more beautiful, more human than the old. * * * We only make difficulties for ourselves and the people when we attempt to make the living thought of to-day correspond with the thought of the past."

It is remarkable that not one new truth has been advanced by any of the great theologians of the world during the past three-quarters of a century that cannot be found in "Mormonism" Surely here is evidence sufficient that Joseph Smith was a prophet of the Most High.—W. A. M.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE semi-annual Sheffield conference was held in the Temperance Hall, Townhead Street, Sheffield, November 3rd, 1907. President Charles W. Penrose of the European Mission, Sister Romania B. Penrose of the General Board of Relief Societies, President Abel G. Rich and sixteen traveling Elders of the Sheffield conference, also Elder Robert Greenwood of the Leeds conference were in attendance.

The morning meeting commenced at 10:30. Appropriate hymns were rendered and the sacrament administered, after which President Rich made opening remarks expressing great pleasure in meeting under such favorable conditions; extended a hearty welcome to and invoked the blessings of the Lord upon all present. The labor report for the past six months was read and approved.

Elder Stanley H. Rich reported the Sheffield branch as being in an excellent condition, and the outlook for the future very encouraging. As an evidence of the interest that is being taken, during the past six weeks twenty-five persons have entered the fold by baptism. The Sunday School, Mutual, Bible, and Book of Mormon classes are well attended, and great interest is being taken. The results of the street preaching during the summer are manifest in the attendance at the meetings. He exhorted the Saints to be diligent in serving the Lord.

Elder James Nisbet then reported the conditions in the Higham branch, over which he is presiding. They are similar to Sheffield. Recently a great awakening had taken place. The Saints are energetic and striving to live their religion to the best of their ability.

At Dodworth a few weeks since a Sunday School had been organized, which now has an enrollment of thirty members. He felt encouraged and realized the Lord is blessing their efforts.

The Doncaster branch was then reported by Elder James H. Corbridge, and although conditions differ slightly in that branch he felt encouraged in the work, as the fruits of their labors are being seen in the increased attendance at meetings.

President Penrose was pleased to meet again with the Saints in the Sheffield conference, and while they were few compared with the world, history proves that no great truth was universally accepted at first. He then commented on the reports of the different branches. Spoke on the necessity of the organizations, and the importance of becoming acquainted with the Bible, Book of Mormon, and Doctrine and Covenants. Modern revelations are of greater value to us than those given hundreds of years ago under different conditions. We should become acquainted with the word of God as it was given in all ages. Whatever scripture was written in ancient times was given for our profit and learning, that we through patience and diligence might have hope of receiving more in our day. We should accept the word of God and make it ours by living it.

At the commencement of the afternoon services the general and local authorities of the Church were presented by the clerk and were sustained in their respective positions. The statistical report was then read.

Elder James Nisbet spoke upon the authenticity of the Book of Mormon. Showed that its coming forth was in fulfillment of ancient prophecies.

President Penrose next addressed the congregation. Spoke upon the conditions of the so-called Christian world in regard to the Bible being the infallible word of God, that the canon of scripture was full, the heavens were sealed and God has ceased to communicate with man. People say, "A Bible, a Bible, we have a Bible and what need have we of another?" He dwelt at some length on the history of the Bible, as we have it to-day, proving that among this collection of books, according to the best authority, the authorship of many of them is questioned. Reference was made to the accusations of the world against the Latter-day Saints—of having added to the word of God—and in support of their claims they quote the words of the angel given in the last few verses of the Book called Revelation. But according to Biblical history, the three epistles of John, though appearing before the Book of Revelation in the chronological order of the Bible, were written some time after that book. Showed that Moses made a similar statement as recorded in Deuteronomy. This applied only to those particular books, and had no reference whatever to the Bible as it is to-day. No *man* was to add to those books. The Book of Mormon and the Book of Doctrine and Covenants were separate volumes of Scrip-

ture direct from God. "The Lord's hand is not shortened that He cannot save, neither His ear heavy that he cannot hear." The origin and contents of the Book of Mormon were then explained. Its truthfulness is being made manifest by the discovery of the ruins of ancient cities in the precise places spoken of in the book. According to the habits and customs of the American Indians, they all sprang from one common stock and were once an intelligent people, which is strictly in keeping with the Book of Mormon. President Penrose then took up the next standard work—The Doctrine and Covenants—stating what it was and how its doctrines agree with those taught by Jesus Christ in the other works, and how these three books were given to the world at different periods in its history. Truth is always consistent with itself. Revelation from God is as necessary in this age as in any other. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

At the continuation of the services in the evening many friends and investigators were present. Elder William Lester trusted all had met for the purpose of learning something concerning their salvation. The speaker showed how the Church of Christ was organized while the Lord ministered on the earth, as described by Paul. Showed that every officer is as necessary in the Church as is each member of the human body, and that inspired apostles, prophets, etc., were characteristic of the Church of Jesus Christ. Why are not these officers found in the churches in Christendom to-day? He then quoted many predictions made centuries ago by prophets of God to prove that a universal apostacy would take place. The world to-day testifies to the literal fulfillment of these predictions.

President Penrose then followed and occupied the remainder of the time. He first contrasted conditions as they exist to-day in Sheffield with those of twenty-two years ago, when he attended meetings here. At that time they were troubled with howling mobs who attempted to break up their meetings, but now a sweet, peaceful spirit prevailed. He showed how we would all be judged according to our works. "Out of thine own mouth shall ye be judged." Some of the sects admit that they have left undone the things which they should have done, and done the things which they should not have done. Sects were increasing, men were preaching for hire, contention existed among them until modern Christendom has become a field of strife and discord. Preachers have ursurped the right to officiate in the sacred ordinances. The churches have only a dead form. The same prayers are repeated Sunday after Sunday, and year after year. How different from the declaration: "God is not the author of confusion, but of peace." It is also recorded, "God's house is a house of order." The speaker then read from a clipping the ideas of learned men in regard to the resurrection. They believe that the body cannot be

brought together again after returning to mother earth. He then showed how Christ took up the same body that He laid down. He is our great pattern and an example of the resurrection. Argued on the principles of attraction and affinity, and to deny that God in His wisdom could bring all the parts of the body back is both rash and unscientific. At some future time we will receive the same body that we lay down, but quickened by spirit and made deathless and glorious.

A meeting of the members of the Relief Society was held after the afternoon service. Besides the regular members there were present a number of Saints and friends who listened with interest to the remarks of Sister Romania B. Penrose. She addressed those present on how to take care of the sick, and the necessity of obtaining knowledge from the best books obtainable. The first duty of a wife is to her husband, children, and home. "Teach the youth the way in which they should grow up. Cultivate your minds and store them with those things that will be beneficial through life."

Council meeting was held in the Building Trades Exchange, Monday morning at 10 a.m. The Elders gave their reports for the past six months, after which President Penrose gave some valuable advice, and dwelt at length upon the great work that will have to be done by the Latter-day Saints. He also showed what would be the reward of those who prove faithful. A number of doctrinal and other questions were satisfactorily answered.

JOHN J. HENDRY, Clerk of Conference.

A VERY amusing incident took place a number of years ago in one of the cities in the north of Ireland. A young man, a member of the Church of Jesus Christ of Latter-day Saints, had just come from the altar with his blushing young bride, who was also a member of the Church, accompanied by a couple of friends. They boarded a train for the south of Ireland, where they expected to spend a short honeymoon. At the first station, a sectarian minister entered the compartment occupied by the four "Mormons." His countenance fell immediately, and he scowled at the bridegroom. After a time an opportunity presented itself by which he was enabled to hold a short conversation with the bride. "My dear young woman," he began, "I am very sorry to see you in the company of these men. Perhaps you are not aware of the fact that they are 'Mormons'—at least that one is (pointing to the groom), for I have seen him conducting open-air meetings in the town in which I reside; and, as a servant of the Lord I advise you to have nothing to do with him." The young woman smiled, and turning to the reverend gentleman said: "My dear sir, I thank you for your advice, but it has come too late; I was married to him this morning."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 7, 1907.

SPIRIT, MATTER, LIFE AND IMMORTALITY.

One of the leading lights in modern theology and religious philosophy is the celebrated Sir Oliver Lodge, whose mind appears to have been illuminated to a large degree, enabling him to cast aside many dogmas entertained in orthodox churches, that are out of harmony with reason and with the scriptures when properly understood, and are supposed to form the foundation of the Christian faith. Without knowing it, that gentleman has expounded a number of principles contained in the system commonly called "Mormonism," and it is pleasing to note how they are permeating the ranks of liberal and advanced thinkers among the different sects. The eternity of matter in its primitive atoms and of that intelligence which we call spirit, enters into and is an essential principle of the so-called "Mormon" faith. And this is set forth very positively in addresses delivered by the eminent lecturer before cultured audiences.

In a recent address on the "Immortality of the Soul," he made the distinct assertion that "no really existing thing perishes, but only changes its form." This is the doctrine expounded by the Prophet Joseph Smith over seventy years ago, and he explained that "creation" really means organization; that something can never come out of nothing, nor ever be turned into nothing. Sir Oliver says further: "Physical science teaches us this clearly enough concerning matter and energy, the two great entities with which it has to do, and there is no likelihood of any great modification in this teaching." But the learned gentleman does not seem to comprehend the source of that which scientists call "energy" or "force." "Mormonism" teaches the existence of a spiritual essence, permeating the universe, extending throughout boundless space and from which energy emanates. It is a substance, for "energy" in the abstract, apart from all being or substance, is an impossibility.

That source, as Sir Oliver admits, "cannot be a nonentity." Very well, then it is an entity. He calls it "immaterial." Energy

may be, as thought is, immaterial but that from which it proceeds must be material in the sense that it is substantial. That essence is doubtless different in most respects to that which we call matter, but an "immaterial substance" is a contradiction of terms. The source of life and light and force is spirit, but it is an actual substantial essence, so refined and subtle as to be far beyond the grosser substance commonly known as matter.

Sir Oliver declares the permanance of mind, and consciousness, and will, and memory, and love and adoration. He says "they are not nothing; nor shall they ever vanish into nothingness or cease to be; they did not arise with us; they never did spring into being. They are as eternal as the Godhead itself, and in the Eternal Being they shall endure forever." Here we find a grand truth mixed with a grave error. The eternity of Being, of intelligence which the Prophet Joseph Smith declared "was not created or made, neither indeed can be," seems to be recognized by Sir Oliver, but his concluding phrase on this subject, as given in the report of his address before a theological college, squints at the Brahministic notion of Nirvana, or absorption of the individual spirit of man into the Deity. This is incorrect as revealed in the light of modern divine revelation.

The individual entities which are the spiritual personalities of both God and man can never be destroyed, but will ever retain their individuality, with all the "consciousness and will, with memory and love and adoration and all the manifold activities which at present strangely interact with matter." The elementary particles of matter are eternal; so are the primal, essential, vital sparks of that we call spirit; and it is the eternal, perpetual union of spirit and element which constitutes perfection of Being, with a "fulness of joy," of power and of glory. That is "Mormon" doctrine as revealed in these latter days. It opens up to mortal view the eternity that lies before us and the eternity of the past, and opportunities for those who live by the light of truth to progress in the path of Deity, to endless lives and immortal pleasures, worlds without end.

Another error into which the learned lecturer has fallen is expressed by him as follows: "There is nothing immortal or persistent about the body except the material atoms of which it is composed. Any notion that these same atoms will be at some future date re-collected and united with the dissociated and immaterial portion so as to constitute once more the complete man, as he appeared here on earth, and who is thereafter to last forever—any notion of that sort" he denies and looks upon as impossible and absurd and pronounces it "a Pagan superstition."

This is not to be greatly wondered at, as the modern school of "advanced thought" has gone clear away from the teachings of Christ and His apostles as given in the New Testament. Human

reason has been placed above divine revelation, and the very foundation of the Christian faith is swept away as "superstition" because it is beyond the grasp of science. But faith, without which there is no real religion, accepts that which Deity has declared, even though it may be above human demonstration.

It is admitted by those sceptics that the atoms which compose the human body are without beginning and without end; that they are animated by something which those reasoners cannot comprehend, but call "spirit" or "soul" or "energy," and which they admit is also eternal, and therefore it seems to us that the doctrine of the resurrection, positively revealed from God in olden times and renewed by revelation from Him in latter times, is rational and within the bounds of possibility and probability. The elements of both spirit and "matter" being eternal, and the energy proceeding from spirit being also eternal, why should it be deemed impossible that the individual known as man should survive the change commonly called death, and by spiritual attraction and cohesion, receive to itself again the necessary atoms that have been organized in bodily form, that have obtained experience by their association together, to be united with the personal spirit that quickened them in mortality?

This may be far beyond human comprehension, but it does not follow that it is beyond divine power working through eternal law. Magnetic attraction, ordinary gravitation, chemical and natural affinity are energies manifested in common things. They suggest the probability of a reunion of spiritual being with material elements that have been associated, the resuscitation giving opportunities for endless enjoyment from the heights above and depths beneath, with avenues to knowledge and power in all directions and through all substances, spiritual and physical, forever and ever. This is not only possible, as we have said, but probable even in the light of human reasoning. In the illumination that comes from Deity to souls susceptible of Divine inspiration, the resurrection becomes a reality pregnant with immortal joys and powers, transcendant and glorious.

We have not attempted to present the matter from a scriptural standpoint, but students of sacred revelation, ancient or modern, especially both, know that this eminently Christian doctrine is not mere "Pagan superstition," but the very foundation of the faith established by the great Master, Jesus of Nazareth, who was and is the Christ, the Son of the living God, and who presented, in his own triumph over death and the grave, the grand and glorious doctrine of the immortality of the spirit of man and of His body when raised from the dead and quickened after the power of an endless life, to associate with Deity, retaining identity of body and of spirit, and exhibiting "manifold activities" throughout the eternal ages.

C. W. P.

Omission.—In reporting the minutes of the conference held at Manchester on the 27th ult., omission was made of the name of Elder John Olsen. Brother Olsen addressed the congregation in the afternoon and his remarks were both interesting and instructive.—Ed.

THE SHADOW AND THE SUBSTANCE.

My Dear Friends, no doubt many of you have often gazed upon a beautiful painting of a bird. So real, so true to life did the painting appear to you that you stood waiting in expectation of hearing the bird break forth into song. Then you realized that you had been gazing upon a shadow, a dead form, as it were. The painter had exhausted all his skill in sketching one of the feathered songsters, but it was impossible for him to put life and song into the painted body.

Let me call your attention to another picture. It is a picture of a beautiful flower, the work of one of the world's great artists. So true to nature is this handiwork of man that, as you gaze upon it, you almost imagine you can smell its fragrance. Then, you suddenly realize that it is, after all, like the bird, a mere picture, without life, without perfume.

Now we turn our thoughts from man to man's Creator. We have often walked in the balmy days of summer through the country lanes and beheld nature arrayed in her holiday attire. Suddenly a tiny lark arises out of a field of clover and soars heavenward, pouring forth a joyous song which cheers our hearts. On every hand we behold wild flowers growing in rich profusion, filling the air with their fragrance. And as our eyes follow the bird and then turn to gaze upon the flowers, our hearts are filled with gratitude and praise to Him who created these and countless other things to please the eyes and make glad the souls of His children.

What a difference there is in these creations—the works of man and the works of God! The former, while beautiful to look upon, are, after all, mere shadows; the latter grand realities.

It is the same in spiritual matters. How often we have gone to church. We have admired the beautiful structure, and its costly furnishings; we have listened to discourses which were pleasing to the ear; but somehow, after the service was over and we had returned home, we felt that there was something lacking; our souls were not satisfied. The cause of this dissatisfaction was that we had been feasting upon shadows. The building, while beautiful to behold and the sermon faultless in literary style and in grammatical construction, were, like the paintings of the bird and the flower, without spirit, without life—a form of godliness without the power thereof.

What a difference in the meetings of the Saints, in which the

teachings of the Lord's servants satisfy the soul and cause the heart to rejoice. The presence and power of the Holy Spirit are apparent to all, even to those who are not numbered among us. To me the songs of Zion sung by dear old Saints whose voices have lost most of their sweetness, are richer than the grandest music of the world. They contain a depth of meaning possessed by no other songs. They are sung in true sincerity and from the depth of the heart; they are full of spirit and full of life. The Gospel of Jesus Christ restored in these last days through the Prophet Joseph Smith is not, like the painting of the artist, a mere shadow, but a grand reality, the power of God unto salvation to all those who believe and obey it.—SARAH COOK.

FROM THE MISSION FIELD.

Releases.—The following missionaries are honorably released to return home, November 14th, 1907, per s.s. *Baltic*: J. Robert Price and wife, Bertram Reeves, Thomas G. Lambert Liverpool; George Anderson, Bristol; H. Sumner Hatch, Grimsby; Edward S. Rich, Newcastle; Luman A. Shurtliff, Nottingham; Edwin Miles, Sheffield; Lawrence C. Blood, London.

Mutual Improvement Association Social.—Elders Blake and Criddle report a most enjoyable social which was held on Thursday evening last, under the auspices of the Mutual Improvement Association of the Walsall branch. There were about ninety persons present, fully one-half of whom were friends and investigators. Among those in attendance were President William E. Corbridge and thirteen traveling Elders. Elder S. H. Blake acted as master of ceremonies. An excellent program was rendered, after which refreshments were served. The Elders believe that much good will result from this social gathering. They say they are very much encouraged with the prospects in Walsall.

District Meetings.—Two district meetings were held in the Pelton branch, Newcastle conference, Sunday, October 27th, there being present, President Walter H. Caldwell, Elders William Kirkup, E. S. Rich, Herbert Owen and A. B. Barton. Sunday School was held at 10 a.m. Elder Kirkup gave some valuable instructions pertaining to Sunday School work. There was a large attendance at the afternoon and evening meetings. The spirit of the Lord was present, and the principles of the Gospel were explained in a very intelligent manner. The visitors present manifested deep interest in the services.

On Sunday, November 3rd, 1907, two very successful district meetings were held in the Infants' Room of the Clayton Board School. President Willard B. Enniss and Elders Thomas E. Towler,

Alexander B. H. Maughan, and David L. Kerr of the Leeds conference were present and explained the Gospel in an able manner. At the evening meeting there were about one hundred and fifty persons present, the majority of whom were non-members, and many expressed themselves as being highly pleased with the services. Solos were rendered by Sister Clara Taylor and Miss Susannah Holdsworth.

Healed by Faith.—We received the following letter recently from Mrs. Fairclough, of St. Helens: "I desire to add my testimony to healing by faith to the many thousands that have already been given. A few weeks ago my baby girl, twelve months old, became very ill with bronchitis. Of course I had medical attendance, but she seemed to get no better. On Monday, October 7th, she became still worse and took no notice of anything. All day long I prayed that an Elder might come, and I went to the door many times, but only to get disappointed. At last I said to myself, 'Well, if it is the Lord's will, one will come.' About a quarter past six Elder Royal C. Lowe, of St. Helens branch, came to our house, and I asked him if he would administer to my baby, which he was only too pleased to do. Of course I had great faith, as I know this to be the true Gospel, but I am not a member of the Church of the Latter-day Saints. The moment Elder Lowe took his hands off my baby's head she seemed better and opened her eyes, put out her little hand to shake hands with him, and he was the only one she took notice of that day. She had eaten nothing for days, but the morning after being administered to, as soon as she came downstairs, she pointed to the bread, and since then she has improved rapidly."

Baptisms.—On Saturday afternoon, at 3 p.m. in the Feversham Street School Baths, Bradford, a baptismal service was held. Elder Shirley Y. Clawson brought forth many proofs that baptism is essential to salvation, and admonished all to be diligent in keeping the covenants which they make with their Heavenly Father. Fourteen candidates were led into the waters of baptism, President Willard B. Enniss and Elder Thomas E. Towler officiating. Immediately following the baptismal service a confirmation meeting was held in the upper-room of the West Gate New Hall, at which those who had been baptized were confirmed, and many of the Saints and Elders bore strong testimonies to the divinity of the Latter-day work. It is estimated that fully two-hundred Saints and friends were present to witness the performance of the ordinances, and to partake of the good spirit which was so prevalent in our midst.—THOMAS E. TOWLER.

A baptismal service was held on the 3rd inst. in Glossop Road Baths, Sheffield. President Abel G. Rich and Elder William Lester spoke upon the necessity, mode and object of baptism, after which

five converts were added to the Church, Elder William Lester officiating. A good spirit prevailed and investigators who were present were well pleased and expressed themselves as being greatly interested.

A baptismal service was held in the Corporation Baths, Middlesborough, Wednesday, October 30th, 1907. Elder A. L. Stokes explained the ordinance of baptism, and gave some timely instructions to the converts, after which nine persons were baptized. Elders Jesse B. Sharp and William A. Lund officiated in the sacred ordinance.

Interesting Correspondence.—President Thomas O. King, of the Nottingham conference, has requested us to publish the following letter which he received from a gentleman in the early part of October last:

Brunswick Terrace,
Allen Hill, Matlock Bank,
October 4th, 1907.

President Thomas O. King,
7 Devon Street, Carlton Road, Nottingham,
Dear Sir:

Tossed about by every wave of doubt, arising from the multiplicity of dissensions amongst the various bodies, associated with the many churches in Christendom, I have been constrained to hold myself aloof from them all. And in consequence, without a sheet anchor, I have naturally drifted away from holy things, being guilty of sins of omission and commission for which I have sought full remission for several months past. By serious thought, careful reading, and earnest prayer having songht for the truth as it is revealed to all the faithful followers of Christ Jesus, I have, under the tutorship of your beloved sister, Frances Wagstaff, and divine guidance, set myself to the work of preparation for the holy order of baptism, the strict commandment of our Lord Jesus Christ. It has been for some time past my chief prayer and desire to be associated with a true believer of a church which embodies all those tenets found only in the "Mormon" Church, so that with a close affinity we may march hand-in-hand under the banner of God's righteousness, using all the influence we can bring to bear in the winning of souls to Christ. I find your dear Sister Wagstaff deeply devout and particularly zealous in the cause, though laboring under heavy odds which might reasonably discourage the most ardent veteran. I made her acquaintance in the most simple, incidental manner, which to me so fully reveals the hand of God and points to a direct answer to all my prayers, and so led me to continue with all diligence the search after those truths so clearly revealed in the "Articles of Faith" and other "Mormon" works. I purpose, God willing, atttending next con-

ference, when I desire to be baptized, should my preparation prove complete. With best wishes for the fullest possible advancement of your good work and the interests of God's kingdom, in which your dear Sister Wagstaff heartily joins,

I beg to subscribe myself,

Your humble servant in Christ,

ALBERT WILLIAM ORRISS.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

JESUS THE CHRIST.

LESSON XXXIII.—DEATH AND BURIAL.

I. The march to Golgotha (Matt. 27: 32-34; Mark 15: 21-23; Luke 23: 26-33).

II. Jesus on the cross.

1. Between two malefactors. (a) In fulfillment of prophecy (Isa. 53: 12). (b) The promise to the penitent thief (Luke 23: 43). Note the fact that paradise is not the permanent abode of the blessed (see "Articles of Faith," note 5 to lecture 21, page 405).

2. The official superscription: (a) *Jesus, King of the Jews* (Matt. 27: 37; Mark 15: 26; Luke 23: 38; John 19: 19). Note the meaning of the popular abbreviation; I N R I or, by using the letter "J" in place of its ancient equivalent "I," as this becomes: J. N. R. J.:—"Jesus of Nazareth the King [rex] of the Jews." (b) The objection of the Jews to this inscription, and Pilate's curt insistence.

3. The derision of the people and their priests. (a) "*He saved others, himself he cannot save*" (Matt. 27: 39-43 and references thereto). (b) Unjust, inasmuch as Christ's sacrifice was voluntary and love-inspired. (See "Articles of Faith" 4: 10 and references there given.)

4. Thoughtful of His mother (John 19: 26, 27).

5. The agonized cry (Matt 27: 46; Mark 15: 34).

6. The dying words (Luke 23: 46; John 19: 30).

III. The earth mourns.

1. Darkness over the land.

2. The veil of the temple rent. (See Matt. 27: 45, 54; Mark 15: 33; Luke 23: 44-45; compare Amos 8: 9; Helaman 14: 20-28; III. Nephi 8: 5-25). NOTE: In connection with this part of the lesson study "Articles of Faith," lecture 4, and references therein given.

IV. The burial (Matt. 27: 57-61; Mark 15: 42-47; Luke 23: 50-56; John 19: 38-42).

1. The kind offices of Joseph of Arimathea and of Nicodemus (Matt. 27: 57-60; Mark 15: 42-47; Luke 23: 50-56; John 19: 18-42).

2. A hurried interment. Note the cause of hurry—the approach of the Passover Sabbath, on which it would be contrary to ceremonial law to leave a crucified body on the cross.

3. The tomb sealed and watched. (a) Purpose of this precaution (Matt. 27: 62-66 and all references thereto). (b) Absurdity of after-claim that the body was stolen (see Matt. 28: 11-15).

THE TEST OF LIFE.

'Tis easy to die like a hero, when the blood is at fever heat,
Quickened to lust of battle by bugle and marching feet.

We honor the martial enlistment, when glory calleth to strife;
A heroic deed is applauded, but 'tis not the test of life.

But to heed the heart's low voice, though the spirit of pleasure be rife,
And to stand, if needs be, alone, is a surer test of life.

And to fulfil a humble mission, ever true to duty's call,
Doing each day one's very best, is the truest test of all.

MAUD BAGGARLEY, in the *Improvement Era.*

DIED.

CADD.—At Hope-under-Dinmore, Herefordshire, October 22nd, 1907, Margaret Cadd, aged 60 years. Mrs. Cadd, while not a member of the Church, took great delight in reading THE MILLENNIAL STAR, and when she grew too weak to read it herself, got others to read it to her. She was a warm friend of the Latter-day Saints. Her home was always open to the Elders, and in it they found a hearty welcome.

BRADBURY.—At Bradford, October 30th, 1907, of pneumonia, George Arthur, the infant son of Fred. and Florence E. Bradbury, aged 7 months.

LAMB.—At Bradford, November 3rd, 1907, of spinal trouble, Joseph Leslie, son of George W. and Jennie Lamb, aged 2 years and three months.

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